THE SUMME OF A CONFERENCE AT TERLING IN ESSEX, Ianuarie 11. 1643.

Held betweene

Ministers, { *Iohn Stalham* / *Iohn Newton* / *Enoch Grey* } of { Terling. / Little-Baddow. / Wickham. } { Opponents pleading for } Infants Baptisme.

And

Catabaptists. { *Timotheus Batt*, Physician / *Thomas Lambe*, Sope-boyler } { of *London*, Respondents denying } Infants Baptisme.

By which, the strength of Truth, and weaknesse of Error, is discovered:

And

Before which, an Epistle more largely is prefixed, to give some light thereunto, and to promote the Cause pleaded for.

2 Cor. 13. 8. *We can doe nothing against the Truth, but for the Truth.*
Gen. 17. 7. *I will establish my Covenant betweene me and thee, &c. to be a God to thee, and to thy seed after thee.*
Acts 2. 39. *The Promise is unto you, and to your Children.*

Veritas quidem claudi & ligari potest, vinci non potest. *Hier.*
Deus, ut personam non accipit, sic nec ætatem, cum se omnibus ad cœlestis gratiæ consecutionem, æqualitate librata, præbeat parem. *Cypr.*
Tantum quisq; proficit in Baptismo, quantum discit in Christum respicere. *Cal.*

LONDON,
Printed by *I. L.* for *Christopher Meredith*, at the signe of the Crane in *Pauls* Church-yard. 1644.

TO
L REVEREND AND FAITHFVLL
Ministers of the Gospel, especially those of the venerable ASSEMBLY,
With
l sincere Protestants, Professors and lovers of the Truth; Grace, Truth and Peace be multiplyed, from God our Father, and the Lord Jesus Christ, by the Spirit of Truth and Holinesse.

HE mis-reports of the carriage and successe of this Conference might have drawn it forth to your view ere now, for as a Loving and Learned Brother told me when the work was at an end, he desired our Antagonists (or others, for them) might not give me the like measure, as they did *Zuinglius* who was the more coursely used by the *Cata-baptists*, (as it is reported in his life *) by how much the more kindly he dealt with them; rding them Disputers, and procuring them libertie other wayes: so I have found, s Jealousie was not without Grounds.

Touching the Carriage, notwithstanding I gave them all free scope, in answering, ur time set for the Dispute, was expired) so farre as I was blamed by some of my Bre- for it, yet it hath been cast out, that they were interrupted, and that I cavilled, and gh they had the libertie they desired, not to come into the Church, till we had prayed, goe out before Sermon, yet all of their partie could not containe, in the conclusion dispute, but must vent their spirits in the open Congregation, (when the people iven a shout by way of Testimony, that they received satisfaction in the Point, for ptizing of their Infants) saying, *Great is the God* (a) *of Diana*, and therefore you ry him up. And albeit, I spake in the behalfe of the two Respondents the next day, the honoured Committee at *Chelmesford* (who did wisely and lovingly demand of nd them an account of that dayes meeting) and declined any personall information a- them, then and since, yet have they wanted love to interpret things aright, and have t me and my Brethren joyning with me; which I forbeare to mention in the particu-

* *Habita sunt disputationes cum ipsis seria, in quibus errorum convicti, blasphemiis & convitiis desumarunt, in Antagonistas* [*& sub hac verba*] *Alpha eorum fuit* Balthasar Hubinerus; *Apostata iterum, iterumque factus, qui Zuinglii beneficio liberatus* [*de carcere*] *gratiam eam retulit, quam mundus solet. Tantis enim convicijs virum se meritum onerare nebulo non dubitavit; ut Apologiâ satisfacere fratribus habuerit necesse.* Melch Adamus *in vita*

a This is some new God, or as ignorant an expression, as that of the Town Clarke of *Ephesus*, who called the Image that fell down from *Iupiter*.

lars;

lars; the rather, because there are those on our side, who have asperst them, and b reviling for reviling; as if the Devill (the accuser of the Brethren) on both sides b of cloven tongues, set on fire of hell, to foment divisions, and by differences of jud to encrease alienation of Affections.

2. Touching the successe, although before the two Respondents went out of To of them waved it, saying, the people needed not to have shouted; we could have as well as they, for neither they nor we had the victory, (which for my part I sought in the Truth) yet their partie boasted of their gaines of Disciples by that dayes One indeed some of the countrey takes notice of, who was staggered before and (as is said) fell to them; but we have many to set against that one, who being also before, received sober satisfaction, and are settled for Pædo-Baptisme. And fit I received by so publique a reasoning with them, in my own place, that we ha more quiet ever since, and the Anabaptists hereabouts have not been so briske challenges, nor have our peoples-scruples (who joyne with us) been raised again, ried in silence, and crusht in the egge, upon the remembrance of what passed that as these mis-reports of our carriage, and successe have been of no force with me, to this naked view of our discursive dispute, since that time.

But some other more weightie reasons, of late presented, as

1. The hopes of truths advancement hereby; As some light came to many, by th ball conflict, so much more impression upon mens minds may it take, and to many may there be advantage by its impression on the paper: As I lost none of my own, bu to strengthen them, so I shall feare no losse else-where, but expect gaines to the truth by; and desire that even that one strayed sheepe, may be fetcht backe, who went af Anabaptists whistle that day.

2. The desire, and encouragements of many Brethren, to see it abroad, as a script, or from the Presse.

3. The Cata-Baptists excuses, that the chiefe Respondent was too weake, for encounter (what then was his second?) but if he who stood in the middle, as th man ([b] who at *Wickham* declined a Moderator, and moderated this day by his silence had libertie from us, but no list from his own spirit bound up, it seemes this day, from ing one word in publique) if he had but given answer, it had been done more solidly there were others in *London* (though these, as two chiefe Champions, in their own in others conceits, were drawn downfrom thence to this skirmish) who would held us more tacke; Now sithence they doe excuse it this way, let the Arguments ap to all, and let stronger and clearer answers be given, if they have them, by any o sect, or profession.

b Baker.

As much faithfulnesse hath been used, by comparing of the notes of the two Scri to write from our mouthes, as they can expect; what was much deficient in the one been supplyed by the exacter notes of the other; nothing of moment is præterm e here is the summe of the Arguments and Answers, as they were uttered (as ne could be taken) *verbatim*; nothing of our, or their sence is altered, nor any of the pressions changed, so farre as I remember. As for Battologies they cannot be taken so the chiefe Respondent, if thereby he doth answer his name more then the Argument where their answers are more obscure, let it not prejudice our Cause, but their own, were so confounded as sometimes they gave no answer, sometimes so darke, as it was cult to make out their meaning and frame a Reply; And why we should mend any in their Answers, so as to alter, and better their sence I know no reason; haply that is non-sence to us, is all-sence and good reason to them.

e Vnlesse it be thought to be Master *Batts* [illegible] once and again used, but it is forgotten where it came in.

You must expect Reverend and Beloved Readers, to finde weaknesses enough in Opponents, as in the Respondents; but as I hope,

d Pag 8. line 17.

1. No Falshoods, such as in their Answers, d that the Apostle *Gal*

n, and h
sides h
s of jud
at of To
ld have
I sought
at dayes
re and p
being th
And th
t we ha
briske i
again, l
d that d
me, to
y, by th
many
wn, bu
truth
ent af
as a
for s
as th
ilence
rom
lidly
own
oulc
ts a
ny o
Scri
one
erm
ne
the
n so
ent
n,
as
ny
t w
in

in time, and that children coming of beleeving Parents, by lineall descent are not in Covenant with their Parents, but that such [e] lineall descent is broken. *e* Pag. 22. l. 25.

3. No Absurdities with untruths; such as that (among others) most notorious, (wherebyoth the Respondents agreed) [f] It is not enough for a truth to be implyed in Scripture, it must be expresst; which made the common countrey-countenances to smile, at the ssenesse thereof. *f* Pag. 9. l. 7. & 10. l. 11.

3. No Tergiversations, as you will finde them common in their answers, when a Proposition was clearely proved then to wave the proofe, not acknowledge the truth, but runne to ther thing, as in the places quoted in the margent [g] (amongst many other) is manifest. *g* Pag. 7. l. 14. p. 10. l. 13. p. 13. l. 24. p. 17. l. 22.

4. No Contradictions to our selves, or one of us to another, as first you will find Master contradicting himself, for [h] he denieth to me that the Promise was the Ground of *Abrahams* seale, and yet he neither doth nor will deny to Master *Newton*, [i] that *Abraham* and seed were Circumcised, because it was a seale of the Covenant. Again, the Gospel (he [k] with [k]) makes an offer to Infants as to all the world, and [l] the Promise is preached to all ankinde, and if free grace be to all, we exclude no Infants more then other, and yet presently after, [m] we deny to preach the Grace of God to Infants till they are capable of understanding. Again to Master *Grey*, [n] he distinguisheth of a Promise of the Spirit, with Union according to Election, and visible revealing by the offer of grace, he grants the former, that is, a promise of the Spirit, and union according to Election, and denyes the latter, visible revealing by offer of grace, and participation of Priviledge. Now who told him that Children have the promise of Union, &c. if that it be not audibly revealed, by some offer of grace, and if it be audibly revealed in the word, we shall finde a way, to have it visibly revealed also, in the Sacrament, in which the offer of grace is again made, and sealed over and above; the participation of which offer, and seale, is surely a participation of priviledge. *h* Pag. 19. l. 1. *i* Pag. 23. l. 13. *k* Pag. 18. l. 16. *l* Pag. 26. l. 38. *m* Pag. 27. l. 18. *n* Pag. 34. l. 17.

2. You will finde Master *Lambe* interfering in his own Answers, with himselfe, for in one place [o] he saith, that Grace is no more tendred to Children [p], then to all the world; and yet in the next Answer; if they come in after, the promise is theirs; and there is no participation of the Covenant but by actuall faith; Now if children have the tender of grace in Infancy (as he grants) it is by vertue of some Covenant, which God holds forth to them from Infancy, or not; if by vertue of some Covenant, then they may have some participation of it, or relation to it before actuall faith; if the tender be made without a Covenant, then the offer is not grounded upon the Covenant, contrary to *Gen.* 3. 15. whence all offers of grace had their first rise: so that, let him grant an offer, without a Covenant, he contradicts the Scripture, let him grant an offer, by vertue of a Covenant, he contradicts himself. *o* Pag. 31. l. 37. *p* Pag. 32. l. 5. & 8.

Yet further, in this, they both are agreed in a contradiction; for Master *Lambe* supposeth an offer made to Children [q], yea grants it; and Master *Batt* doth yield it also [r], and yet all along they deny any Confirmation; for these be the words [s], what is an offer without a confirmation? now who denyes this confirmation? not we, not God, but themselves; and by such a denyall, implicitely they deny the offer: For if God offers grace to them by word, he offers it to them by seale. The very grant of an offer to children, while children, implieth that the love of God is to them, in that state, and having his Chosen among them, for their sakes the Offer promiscuously is made, and the Seale set, where the Parents do but come in, and embrace that Offer for themselves and Children, but deny this seale; and deny the offer. *q* Pag. 31. l. 18. line 37. *r* Pag. 18. l. 16. *s* Pag. 31. l. 18.

And as thus they interfere with themselves, so they crosse shins one with another; First *Batt* goes crosse to *Lambe*; If children come in after (saith *Lambe* [u]) the promise is theirs; yet *Batt* [x] grants them the promise of the Spirit and of union according to election, and membership according to union, during infancie: Secondly, *Lambe* strikes pointblanke against *Batt*, for [y] M. *Batt* denieth not Circumcision to be given as a seale of the Covenant; *u* Pag. 32. l. 5. *x* Pag. 34. l. 16. *y* Pag. 23. l. 13.

but M. *Lambe* saith contrary in his Booke (as M. *Newton* replied to M. *Batt*,[a]) 'tis true, answer to M. *Newton* afterwards, [a] *Lambe* saith, that they were circumcised because the Covenant was made to them, and to the seed, (but how? as) typically promising Christ, which Covenant, in his Book, [b] he saith, they were legally in, and according to Law; and the legall administration was, in his sense, onely sealed by Circumcision, not the substance of the Covenant; Christ yesterday, to day, and for ever the same; Nay, by reason of different circumstantiall administrations, he goes about to overthrow the identitie and samenesse of the Covenant, then and now for substance, which is very fallacious reasoning; The Lord rebuke him for it.

[a] Pag. 23. l. 14.
[a] Pag. 32. l. 24.
[b] A Confutation of Infants Baptisme by *Thomas Lambe*, p. 17. & 18. with 10. & 11.

I would not by this draught and discovery of their wandrings from the truth stretch out, but streighten this Controversie of Pædo-Baptisme: The Pharisees were blamed by our Lord for making broad their Phylacteries out of vaine ostentation, and to multiply needlesse differences would incurre the blame of vaine jangling; what I have displayed, is for their conviction, and truths vindication. Now what remaineth, but that with this conference, such as it is, I present some requests, to our worthy Readers.

Two suits I shall humbly make to my Fathers and Brethren, of the reverend Assembly, as else-where, which granted may be as two buckets of water, the more speedily to quench the fire, and put out all the sparkes of this Controversie Pædo-Baptisme?

First, that some select members of the Assembly, may (at best leisure) come forth and challenge the chiefest Champions among these Anabaptists (which they can draw forth in all England) in some publique way of disputation with them; nay my request is, but to answer their challenge, for there is one [c] hath cast the Gauntlet amongst you, and tells all the world that Truth was not used to feare colours; and they that be assured of her, should desire all mens mouthes may be open, that so Error may discover its foulenesse, and Truth become more glorious, by a victorious conquest in the open field. And I know you would be loath to buffet these Adversaries, while their hands are bound, as he (who hath no compassion on our Divines, but gores them extremely,) peakes daringly, and rudely in that his Challenge.

[c] Author of a Book called the Compassionate Samaritan, pag. 58, 59.

And however (as I said at first) some have met with *Zuinglius* measure, yet I doubt not, but you may meet with *Bullingers* successe, [d] who by such a way of publique disputation, did quash them very much. And sure it is a way of God, not onely to discourse out of the Pulpit an houre or two against this way of men (who deny Infants, one baptisme, and indulge themselves a second, and a third Use, or abuse rather of that Ordinance) but to argue with them; as it was the Lords practise so to strangle his opposers, and accordingly, it is the Apostles rule, to stop the mouthes of Gain-sayers; by doctrinall conviction, and rationall argumentation; without which, the Prelates bare Inhibition did alwaies *male audire* amongst all good men: And though there ought to be a charge that none doe ἑτεροδιδασκαλεῖν, yet as the Apostle gives reasons of that his charge, and as he vouchsafed to dispute in the Synagogue with the Jewes, and with the devout persons, &c. so must we with these kind of Professours. Let them be called forth to answer your Arguments; let their reasons pretensed at any time, receive a full Answer; and never a booke which they can with any faire and seeming reason compose, be suppressed, till it be truely and rationally confuted. Why should they have more hands at worke then your selves? And if they complaine the Presses be not open, let them be open (*annuente, modo non cohibente, magistratu*) for them, as against them: If after all meanes used, as *Jannes* and *Jambres* withstood *Moses*, so these also shall resist the truth, as men of corrupt minds, reprobate concerning the faith; the Apostles words shall be made good, [e] οὐ προκόψουσι ἐπὶ πλεῖον, they shall proceed no further, unlesse it be, as he saith after [f], ἐπὶ τὸ χεῖρον, from worse to worse; and as in another place [g], ἐπὶ πλεῖον ἀσεβείας, unto more ungodlinesse: For the more of their owne conceptions they vent in their Disputes and Pamphlets, the more their folly shall be

[d] *Cum his* [*Anabaptistis*] *publica disputationes congressus coram universa Ecclesia, eorum conatus maxima ex parte infregit.* Mel. Ada. in vita Bulling. ἀνεμμίξεν, Idem dicitur φιμῶν, Matth. 22. 34. Piscat. in Tit. 1. 11.
[e] 2 Tim. 3. 9.
[f] Vers. 13.
[g] 2 Tim. 2. 16.

nifest unto all men; and so the opening of the Presse for them shall turne against them, d their libertie pleaded for (to speake their minds) shall fairly turne to their greater straint. But this, with the following suit, I doe humbly lay at your feet, with submission your wisdomes, in the Lord, to consider of, and to resolve upon, as the God of love, and her of lights shall guide you.

Secondly then, my request is: That the practise of Antiquitie may fully be cleared, and before them: what it was, touching this subject of Baptisme, and what therein was eable to the rule of the Scripture, what not, for they have boasted much; as if they all Antiquitie on their side. But as they can shew nothing against Pædo-Baptisme, m Scripture; so little out of the practice of the Ancients: though I have read little of m, *pro* or *con*, (and the lesse because I have ever wanted wherewithall to purchase their tings) yet others, amongst you, have, as appeareth partly by what our *Antesignanus*, learned Brother, whose praise is in the Gospel, hath lately preacht and put forth of this ect h. But be it granted that the ancient way was various; yet let it be put to the estion, Whether their practise (who delayed the baptizing of their children, not for eeks and moneths, but yeares three, foure, five, and more also) was the best? And they o like dwarfes stand upon the gyants shoulders, and have surveyed this practise, and pared it with the Scripture; I meane our moderne Authours, who have wrote since ds people in *Europe*, have beene coming out of Babylon from *Luthers* time downwards) e, so farre as I find, generally condemned such delayes. *Beza* in his Epistle i to *Grindall*, put such delayes of old upon the negligence of Bishops k, who (for want of a better di- orie) tooke in the Questions, *Abrenuncias*, ? Dost thou forsake, &c. *Credis?* Dost beleeve, &c. as applyable to Infants baptizing; whereupon (as he doubts not) many e driven to deferre the baptizing of their children for the longer time, which delay he ets with an *Absit?* And in his Cyclops or Dialogue against *Hestrusius* l; he doth one- farre countenance such a delay, as it opposed the opinion of the absolute necessitie of tisme to salvation; but in it selfe, the putting off this Ordinance (as *Beza* there re- eth) was taken up, *nulla certe ratione, & nullo verbi Testimonio:* for certaine, without good reason, or sound Testimonie of the word: And I find him else-where m not only ging it upon the connivence and negligence of Bishops; but alledging *Nazianzen* as , who though he was not baptized himselfe, till the thirtieth yeare; yet blameth the delay of Baptisme, beyond the third yeare: from which opinion of libertie till the third re, *nisi periculum urgeat*; except some hazard of life presse to it, we may safely (with a) dissent; for by this kind of stating the Question, is involved the conceit of absolute essitie on the one side, that it be done, and of various libertie on the other side, that it be done at length and leisure. For my part, I should be loth (as * *Musculus* saith the) to be a favourer of such a whiling off the time, not onely out of respect to the man- of the Age, which he did, or we doe live in, that call for religious education of chil- from the cradle, but in regard of reasons and grounds from Scripture, which have the e of a Rule unto us; for their more speedy baptizing. For if children be entred under omise from their Infancie, they should have the Sacrament of their entrance, as soone onveniently and safely they may be brought into the publike Lap of the Congregation: rue, as to the comfort of Baptisme it chiefly consisteth in the efficacie, not in the time, o farre as we looke to what is dutie, by the Promise, which is held forth from Infancie, obligation of some command (which lieth in the bowels of a Promise n) confines us to e time in Infancie; and the comfort is not lesse, but more, if God hath prevented us a Promise, and præ-signation of that Promise, in Infancie. And if he tieth us to ner (though himselfe be not tied when he will conferre the grace) I suppose he tieth the use of the meanes, in that time, when he gives the Promise, which is in Infancy. or let this be imputed to our over-large charitie, for I conceive that our charitie (not being

b Master *Stephen Marshall* Sermon of the Baptizing of Infants, pag. 3,4,5.

i *Beza. epist.* 8.

k Let the Anabaptists well consider this, who say, that Infants baptizing came from the Popes, when as it rather appears, that the delay of their Baptisme came from the Prelates who bred the Popes, and rather then their Prelacy shall be weakned, will weaken the authoritie of Pædo-Baptisme; As Dr. *Hall* in his Plea for Episcopacy *Iure Divino*, of which *A. R.* makes very full use, to strengthen his cause, in his Book entituled, *The vanitie of Childish Baptisme*, part 1. pag. 30.

l *Beza opusc. vol.* 1. pag. 334.

m *Beza opusc. vol.* 3 p. 349.

* *Nolim ejusmodi dilationis esse author, sed hoc magis optarim, ut cum sana fide & intelligentia res annuli nec negletim, nec properantius aequo, nec tardius adferantur ad initiationis Sacramentum parvuli fidelium.* Musc. Loc. Com. de Pædo-baptismate. pag. 311.

n Psal. 105. 8. The word [of the Covenant] which he commanded, &c.

being larger then Gods promise) cannot exceed its bounds. And though the promise doth not infallibly assure us, that all our children shall have the Grace given them, because we use the meanes, or because the children come of beleeving parents; yet beleeving parents having a promise for them, and theirs, and all theirs, may, and ought to plead it before the Church, for the Seal, and before the Lord, for the Grace sealed, till he shall be pleased to determine the contrary for spirituals; and (as in the case of *Ishmael*) limit his accomplishments of the promise to some temporall blessings, which yet he doth declare to be with reference to *Abraham* (and consequently to any other beleever) as his seed o. And albeit God so limits his accomplishments of indefinite promises, to some of the seed of beleevers in temporalls; yet to others he hath a purpose (and reveales as much in the promises all along the Scripture p) that one or other of a godly mans children (whether of the immediate parent, or some Progenitor, I dispute it not) shall infallibly have the saving grace of the Promise, as the full and highest end and effect of it.

o Gen. 17. 18, 20. with *cap.* 21. 13.

p Psal. 112. 2. Prov. 20. 7. Isa. 44. 3. and 59. 21.

Now that which I would entreat, and begge of all Professors, and lovers of the truth, is that in reading of the following Conference, you lay aside all prejudice, and partialitie, and that you passe not your censure upon it, without charitie: nor yet hatefully revile me of a contrary way to your selves, but endevour to winne them in to the truth by love: And (as the Apostle, from the Lord commands) first prove all things, and then hold fast that which is good: There is a goodnesse in every truth, which well digested by faith and meditation, will have influence upon your hearts to lead you on in godlinesse, and to make you better, as wiser. Consider those in Error with pitie, and pray for them; consider your selves, and watch unto prayer for your selves, lest you be also tempted: Beare one another burden, and forbeare one another in love, and so fulfill the law of Christ as we are all (who professe to beare his yoke) commanded of him, and engaged to him.

1 Thess. 5. 21.

Gal. 6 1, 2. Col. 3. 13.

And that which, bowing my knees to the Father of our Lord Jesus Christ, I doe begge of him is, that what truth there is in the following Book, may be received in love; and what Errors are vented, may be rejected with hatred. And that he would turne to the people (as he hath promised) a pure lip, and language, that they may speake and mind one thing, and serve him with one shoulder and consent: That the Churches Truth and Peace once settled, may helpe to settle the Peace and Prosperitie of the three Kingdomes, till the Lord Christ take to himselfe all his great Power, and make all the Kingdomes of this World his owne, for speciall Government and Protection, and till he hath finished his Churches Reformation q here in Grace, and Salvation for ever in Glory. Even so, Come Lord Jesus, come quickly. *Amen.* So prayeth, waiteth, and resteth,

Zeph 3. 9.

q *Ineties capium, ineties impeditum opus Domini.* Bez. epist. 12.

Your unworthy Brother, and
Servant in the Gospel,

JOHN STALHAM

Errata.

PAge 2. line 7, 29. ult. for perticular read particular: the like p. 28. l. 27. p. 2. l. 9. for assistance assistants p. 3. l. 30. for sylogistically r. syllogistically p. 6. l. 14. for one r. on p. 13. l. 5. for beleve r. beleever l. 6. for prividege r. priviledge.

THE SVMME OF A CONFERENCE TOVCHING INFANTS BAPTISME.

After Prayer, the Introduction to the Conference was as followeth.

Mr. *Stalham.*

THe occasion of this great concourse I do not well know; nor the occasion, of a meeting here in this Congregation, other, then that some of this Parish doe differ from me in the point of Baptisme; with whom I have conferred heretofore but have not prevailed, in regaining their consents to the ancient judgement in the particular point of baptizing Infants; And being drawne in of late at the request of a brother here present, to give my presence, and poore assistance at a Conference or Dispute that was held at Wickham, the Dispute being begun before I came; yet being called then to moderate things betweene the Minister of Wickham, * and the partie here present; by whom a Moderator was declined, I was drawne out by his questions to give some answer: after the time was spent, it seemes no satisfaction was given, on either side, yet we so farre prevailed, even with him that stands here as opposite to us, that he concluded with a desire, if he were in an error, that we would pity him, and pray for him; which did the more incline my spirit in a loving way to give

* Mr. Grey.

another meeting; resolving to the uttermost I could, that truth should conquer wheresoever it lights; for we come not here this day for victory, but for truth; for taking sides this, or that way; but for siding with Christ and his truth; and for closing with him in all he hath discovered to us; that he may beare us up; and stablish us in the present truth. And it was agreed because they declined a perticular Moderator that there should be two appointed to speake, and other assistance on each side, to put in, as occasion serveth, who should be named; and have libertie to speake and no other; that there be no tumultuous carriage in the businesse; for God that is the God of order, and not of confusion; doth not call us hither to that end; but to behave our selves in as holy, and loving, and pious, and selfe-denying a way, as may be, that the crowne at last may be set upon the head of truth, and of Iesus Christ himselfe, who is the King of truth, and Truth it selfe; and that he himselfe and not we, carry away the victory. Now beloved, in so great a concourse of people as here is, unexpected, if you look for satisfaction at the creatures hands; it is not to be had. God grant there be none come hither as they did to that Assembly in the *Acts*, not knowing wherefore they came together, but onely for company. The Lord keepe us from perils of false Brethren, that are readie to mis-construe and mis-relate things afterwards.

*Mr. *Lawrey.* And as our Brother * sweetly put up a request to God; that he would keepe us in his presence, not to seeke our selves, but to lay downe our selves at the foot of truth, and that the word may judge betweene us now, as well as it shall judge us at the last day. If you make it appeare who are the perticular persons that are to reason with me, I shall addresse my selfe to the worke; for I cannot prevaile with any Brother to come into this place: I expected it not my selfe, being one of the weakest of tenne thousand, for God and for his truth; and am jealous the truth may suffer through my weake managing of it: But as *Abraham* went out not knowing whither he went, seeing the call of God, and depending on his presence and assistance I undertooke the worke. I desire therefore to know who is the perticular

person,

person, that is either to oppose, or answer, as you please to take it; take the Opponents or Respondents place.

Mr. Batt.

If you will be pleased to lend your attention to a word or two; Men, Brethren, and Fathers; It is not unknowne unto you, that the great difference now in this Kingdome, consists of two things; of the Doctrine of Baptisme; and of Free grace: concerning the matter of free grace we shall not at this time speake of: But as I conceive the matter is concerning the administration of Baptisme to infants, which Schollers have taught and hold necessarie: For our parts, I desire to answer, that we seeke not the glory of the creature, nor the honour thereof, but to hold to the first truth, delivered to the Saints, we hold no more, but that which the Apostles practically did hold; we have neither new Law, nor Lord, but Iesus Christ, and therefore retaining the same Lord, there is the same Law: And therefore our friends, we wish you well, We desire that love, which the Father hath given for us, and we desire that the throne of grace will witnesse for us, who is in the truth; and whether God hath not given us the ancient truth in Iesus: And I am the man to answer, in this Dispute, who shall handle things dianoeticaly, or axiomatically; as you please: And the Lord assist us.

Stal. Whom doe you call in (under God) to your assistance?

Batt. *If occasion be, one of these two neighbours, if not, there needs none.*

Stal. And if occasion be, I desire one or two of my Brethren in the deske to put in with me.

Batt. *Be it so, we are content.*

Stal. The point then to be handled, and that Sylogistically, is this; Whether or no, the Infants of beleeving parents are to be baptized? Our friends which stand in opposition to us, they doe as yet professe they hold out the Negative part, doe you not?

Batt. *Yes.*

Stal. I hold the Affirmative, that such Infants are to be baptized: And I shall lay for a Substratum, and foundation of all Arguments, that I shall produce for it, this one maine

Argument: That which is deduced from Scripture by direct and sound consequence, is implied in the Scripture and hath authoritie from the Scripture, as if it were there in expresse words; but the baptizing of infants is deduced from Scripture, by direct and sound consequence, and therefore is implied in Scripture, and is of the same authoritie as if it were there in expresse termes.

Batt. *I deny your Minor.*

Stal. Doe you grant the Major? else I will prove it by Scripture.

Batt. *Prove your Minor of absolute consequence, that children are to be baptized.*

Stal. I will prove it (but first, touching the Major and the Minor I would have all to understand they are the two Propositions in a Syllogisme. The Major is the first, the Minor Proposition is the second. And from those two premises, arise the conclusion: The Minor I prove it thus) They who are included in the substance of the Gospel Covenant are not to be excluded from the seale of the Covenant, but Infants are included in the substance of the Gospel Covenant, and therefore not to be excluded from the seale of the Gospel covenant.

Batt. *Discover your Minor, in the covenant, whether you inferre all infants, or some infants.*

Stal. Sir: That is another Question, I meane indefinitely as I speake, I doe not maintaine the baptizing of all infants through the world, but this is my Minor; Infants are included, &c.

Batt. *Prove the Minor that they are included.*

Stal. That Infants are included in the substance of the Gospel covenant; turne to the 17. of *Genesis*, and the 7. *vers.* I will establish my covenant betweene me and thee, and thy seede after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee. This promise here is a Gospel Covenant, a most substantiall Gospel Covenant, as any is in Scripture; but in this Gospel Covenant the Infants of beleeving parents are included; I will be a God to thee and to thy seed after thee, &c. Now what doe you answer?

Batt.

Batt. *To give an answer, to this upon distinction; I will establish my Covenant with me and thee and thy seed after thee; I answer in distinction; The Covenant of God is according to the seed, the seed of Abraham a carnall or a spirituall seed; if carnall then them that are borne according to the flesh, if spirituall, then none but they that are called by the word and Gospel; that are in any union with Christ, and in communion with Iesus Christ: this I answer upon distinction. I will make a covenant with me and thee, and with thy seed.*

Stal. For seeds you distinguish, but what seed doe you include or exclude; doe you include the spirituall, and exclude the carnall.

Batt. *The carnall seed of* Abraham *according to the flesh, we understand according to the Scripture; a twofold seed, a seed according to the flesh, and a seed according to the spirit: I will make a Covenant with me, and thee, and thy seed; that is, the seed of* Abraham, *not according to the flesh but to the spirit: your interpretation will not hold; you say to children: you include the children according to the flesh; I will establish my Covenant with me, and thee, and thy seed, and the seed are carnall or spirituall: Now this promise is not onely to the carnall, but to the spirituall seed.*

Stal. Doe you grant the carnall seed? then you grant my Minor proposition.

Batt. *When we grant the carnall seed we grant them to be the progenie of* Abraham *that were the Iewes: but when of a spirituall seed, we speake of those that are in communion with the Lord, and those that are not conditionally but absolutely called.*

Stal. This you said before; but what meane you by an absolute call?

Batt. *By an absolute call, I understand that evidence of divine power made manifest by the Gospel, that I, that was before a child of nature, and so of wrath, am now become an heire of salvation and glory with Iesus Christ.*

Stal. The carnall seed then is wholly excluded.

Batt. *Because the Gospel Covenant is made to the spirituall seed.*

Stal. But if you grant the Gospel Covenant is to the carnall also; you grant the Minor proposition.

Batt. *If we grant the seed of* Abraham *on the one hand and on the other hand; We grant it, but you take it onely for the carnall, that they are in the Covenant.*

Stal. Onely, No, but I bring this Scripture to prove the Minor, which is this, that Infants are included in the Gospel Covenant; I will establish my Covenant with me, and thee, and thy seed after thee: Now that seed was the posteritie of *Abraham*, a beleever, and the carnall seed according to the flesh (take them as Infants) are in the Gospel Covenant, which if you grant, with the spirituall seed, I have what I desire.

Batt. *You have nothing, as thus: I answer one distinction, we grant you nothing, in granting the seed of* Abraham *according to the flesh; I am the seed of* Abraham *according to the flesh, or according to the spirit; and if not of the flesh, I am the seed of* Abraham *in the spirit; therefore in the Gospel covenant.*

Stal. But what is meant by the seed of *Abraham* in this place? the spirituall or carnall seed?

Batt. *We answer; In referring you to the Holy Ghost; in the* 3. *of the* Galatians *and the* 16.

Stal. Then you deny the carnall seed?

Batt. *Yes, for the holy Ghost answers, in the* 3. *to the* Galatians, *and the* 16. *Now to* Abraham *and his seed were the promises made, he saith not and to seeds as of many, but as of one, and to thy seed which is Christ; and now Christ considered mystically, is considered in respect of himselfe or his members; and the members none are his, but they that are his spiritually, and in reference to this seed, God saith, he will make a Covenant, &c.*

Stal. I will prove it that the Apostle in the 3. of the *Galatians* and the 16. hath not reference to this promise, in *Genesis* the 17.

Grey. He flies from the point.

Stal. I know he is fled from the point; for we denie not but the promise is to the spirituall; but therefore saith he, the carnall is excluded; and therefore brings in this place of the

the *Galatians*; but I will prove that *Galatians* the 3. and the 16. hath not reference to this in *Genesis* the 17.

Batt. *That that Scripture hath not reference to this place; prove it.*

Stal. That I will; the promise the Apostle speakes of there, in the 3. of the *Galatians* and the 16. was given foure hundred and thirty yeares before the Law; but this promise in the 17. of *Genesis* and the 7. was not given foure hundred and thirtie yeares before the Law, therefore that in *Galatians* the 3. and the 16. hath not reference unto *Genesis* the 17. and the 7.

Batt. *No, why not?*

Stal. Because of the different time.

Batt. *You speake of the time; but compare Scripture with Scripture; compare verse with verse; the promises made to* Abraham, *to Christ the seed; he speakes of a seed, was it not of Iesus Christ?*

Stal. That promise the Apostle speakes of, in the *Galatians*, hath direct reference to Iesus Christ, but this in *Genesis* the 17. speakes of the seed according to the flesh; and may include Christ; but no further then as he came of *Abrahams* flesh.

Batt. *I will prove it.*

Stal. Nay Sir; It is my place to prove what I have said, you doe wrongly expound *Genesis* the 17. and the 7. by *Galatians* the 3. and the 16. That exposition which doth vary from the sense and the scope of the holy Ghost is a false exposition; but this exposition you give out of the 3. of the *Galatians* and the 16. varieth from the mind of the holy Ghost, what doe you deny?

Batt. *My doniall is this, that this exposition varieth not from the mind of the holy Ghost.*

Stal. I prove it doth; The mind of the holy Ghost in *Galatians* the 3. the 16. and the 17. is upon a promise confirmed before of God in Christ, foure hundred and thirty yeares before the Law; but this in *Genesis* the 17. and the 7. was not given so long before, therefore to expound the one by the other; varieth from his mind.

Batt.

Batt. *I pray prove it, that this promise* Genesis *the* 17. *was not made foure hundred and thirtie yeares before the Law.*

Stal. I doe prove it then; The first promise made to *Abraham* foure hundred and thirtie yeares before the Law, was at his first calling; but this promise was foure and twentie yeares after.

Batt. *Conceive it so, yet prove that there was foure and twentie yeares difference between the first promise, and this in* Genesis *the* 17.

Stal. I prove it thus; The first promise was given him when he was seventie and five yeares old; this when he was ninetie nine yeares old; now count, compare and conclude.

Batt. *You Argue; if there be difference in time the promise is not one; the Argument ariseth from time, and not from the truth of the promise.*

Stal. If the Apostle will argue from time, why may not I?

Batt. *The Apostle doth not argue from time; lay down your Answer and I shall take it up.*

Stal. I am to argue, you are to answer; and I shall take off your answer.

Batt. *I Answer, the promise the Apostle speaks of is not the same with* Genesis *the* 12. *and the* 3. *but with this in* Genesis *the* 17. *where he saith, (let all iudge of this) I will be a God, What? a God without Christ, I will be a God, without Christ Iesus; this is admirable.*

Stal. You runne from the thing, have I not given you satisfaction that *Galatians* the 3. and the 16. must referre to *Genesis* the 12. and the 3. In thy seed, &c.

Lambe. *The* 12. *of* Genesis *doth not speake of any seed, therefore it must have reference to the* 17. Chapter.

Stal. To take off that Answer, thus I reason; whatsoever is understood in the Text, is there, and must be made out from the sense; In the 12. of *Genesis* and the 3. Christ is understood; for when he said in thee, it is not meant of *Abrahams* person, unlesse you will lay the foundation of justification in *Abrahams* person.

Lamb. *If then the* 12. *of* Genesis *speaks of seed, how is it that the Apostle hath it, he saith not unto thy seeds, but unto thy*

seed,

seed, forasmuch as the Apostles exposition is in termes, it must be meant of the 17. of Genesis, *where mention is made of seed, and not of the 12: where there is no such mention.*

Stal. If it be sufficient, that in the 3. of the *Galatians* and the 8. the Apostle applyeth it to our justification by Christ, Christ is there implyed.

Lamb. *We have not a controversie, whether it be so implyed; or not, but whether so exprest.*

Stal. Shut your eyes and be blind; Is it not enough that I have proved, it is implyed, you must goe backe to my first substratum, and Argument laid; That that is deduced out of Scripture, is implyed in the Scripture, the sense of those words, In the 12. of *Genesis* and the 3. is meant of Christ, not of *Abrahams* person, and you have an exposition of it, without going to the 17. of *Genesis* and the 7: the Apostles exposition of Scripture is better then yours or mine, he saith, it is meant of his seed, the Lord Christ.

Lamb. *How doth that appeare?*

Stal. I will make it appeare by two Demonstrations, (Besides that evident passage, *Genesis* the 22. and the 18. compared with *Acts* the 3. the 25, 26.) The first, is the 3. of the *Galatians* and the 8. the Scripture preacheth, that in thee shall all nations be blessed; the Apostle quoteth out those words; from the 12. of *Genesis* and the 3. where he saith, the Scripture preached Gospel; if the Lord Christ be not meant; we must understand it, as if he had not preached Gospel, but Law, and layed it on man, and not on Christ as the foundation; but the holy Ghost saith by *Paul*; the Scripture preacheth Gospel;

Lamb. *I grant your Argument; but your Argument doth not expresse the word seed at all, shall we understand it, whether exprest or no?*

Stal. Note, if this be not an evasion, if not a contradiction, you fight against the light; But secondly, again you urge the word (he saith) we say sence of Scripture is Scripture, that which is drawn out of Scripture in the true meaning, is the Scripture: though it doth not in expresse termes say it.

Lamb. *Prove it.*

Stal. I will give you an evident instance, in the 7. of *Iohn* the 38. He that beleeves on me as the Scripture hath said, out of his belly shall flow rivers of water of life, the Scripture saith it; yet you doe not finde it punctually, in expresse termes, where the Scripture saith, he that beleeves out of his belly shall flow rivers of living water; and therefore in *Genesis* the 12. and the 3. the Scripture saith it there, and saith it not; it saith it in sence, and not in expresse words; that in *Abrahams* seed all nations, &c.

Batt. *What is your inference from that, and if the holy Ghost include it, and not expresse it; what is that?*

Stal. Inference, you must yeeld me what I have proved.

Batt. *You will give us leave to compare Scripture with Scripture.*

Stal. Compare what you will; but grant that I have proved, what you would have proved.

Batt. *Compare that place; In the* 17. *of* Genesis *and the* 7. *that it argues to the* 3. *of the* Galatians; *I will establish my covenant, with whom; God primarily doth establish a covenant with his Sonne Iesus Christ; did he establish a covenant with us, or with Christ? the promise is to one; and therefore that is the covenant.*

Stal. The establishing the covenant with others in Christ is one thing, and the establishing the covenant primarily in Christ is another.

Batt. *The covenant may be said to be made in Christ and with Christ; in Christ, as promises are made to the glory of the Father; and with Christ as he satisfies for all, if I establish a covenant with me and thy seed, when the promise is made to seed, as to on, what is that, but of the covenant in Christ?*

Stal. It is so; the promise made to the seed as to one, is that covenant established in Christ; As in *Gal.* 3. 16. which speaks of the promise primarily established in Christ, But that in the 17. of *Genesis*, speaks of the promise established with *Abraham* and his seed or posteritie, in a secondary way.

Batt. *Conceive it thus; Was there a covenant made with* Abraham *and his seed, in thee shall all nations; &c. where is that covenant made but with Christ, and in Christ?*

Stal.

Stal. This is that I say, that as God the Father transacts and carryeth on all the worke of our redemption in and by Christ. So secondarily, the thing we prove is, that the 17. of *Genesis* holds out that covenant to beleevers, and their seed, and he covenants with them, that he will be their God for ever.

Batt. *Now you come to the second point, where you speake, the promise is made to us and to our seed; and please you where is the promise made to us and to our seed; bring an equalitie and that it be as the common covenant.*

Stal. I would we might come to the Argument.

Batt. *I would I could understand your Argument.*

Stal. I am still proving, my Minor proposition, that Infants are in the Gospel covenant, and you confesse so much, nor doe you deny the covenant but to the carnall seed.

Batt. *I answer Infants are included in the Gospel covenant, that is, Infants in the dayes of* Abraham *take them according to the flesh, yet the seed of* Abraham *consists in two parts carnall and spiritualll; The one as carnall, and the other as spiritualll; and now the spiritualll seed are onely included in that covenant.*

Stal. Doe you include the one and exclude the other?

Batt. *We doe Answer, one is the carnall seed, and the other is the spiritualll.*

Stal. I will prove the tender of the covenant made to *Abraham*, and his carnall seed according to the flesh.

Batt. *This we will grant it; if you onely understand that the seed of* Abraham *according to the flesh, onely them that are born according to the flesh.*

Stal. I doe not say, but that *Abraham* hath a spiritualll seed; but I deny that these words *Genesis* the 17. and the 7. are meant onely of his spiritualll seed, but meant also of the seed according to the flesh, give me leave to prove what I should prove.

Batt. *Prove it.*

Stal. That seed which goes along in the generations and lineall descent is the carnall seed; but this seed spoken of and that God makes the promise to, he will be a God to him and to his seed after him, goes along in the lineall descent in their

generations, therefore it is meant of the carnall seed; for it is not said I am a God to thee and thy seed in spirituall regeneration; you may expound it so; but the words will not beare it; or that it is meant of Iesus Christ, the spirituall seed, in whom the covenant was founded; But besides that I have said, it follows presently in the plurall number, added to the singular, to thee and to thy seed after thee in (their) generations; it is not spoken of one, it doth not meane that in the 3. of the *Galatians* and the 16. which refers as before to *Genesis* the 12. and the 3. that speaks of one, but here are many in their generations spoken of.

Batt. *If the covenant be meant of* Abrahams *seed according to the flesh, then it is meant so; but this Scripture hath reference to the spirituall seed.*

Stal. It is good for me I include the spirituall, and not exclude the carnall.

Batt. *Grant it to the carnall seed of* Abraham.

Stal. Why then did you, to strengthen your exposition of the spirituall seed bring the 3. of the *Galatians* and the 16. which onely is meant of the spirituall seed Iesus Christ.

Batt. *We gave an answer before that the covenant is made in Christ, and that is an actuall covenant in Christ, and therefore it comes not from the loynes of* Abraham *to us; if the covenant be made to us in Christ and with Christ, and if the Father communicate it to us, it arises not from the loynes of* Abraham, *but from Christ to us.*

Stal. I doe not go about to prove, it arises from *Abraham* but what promise (first founded in Christ) God made to *Abraham* (as a beleeving parent) that God makes now to beleeving parents; but to *Abraham* he said I will be a God, &c.

Batt. *Here is your Argument, if God make a covenant to* Abraham *and to his, then to other beleevers and to their seed, but God hath made a covenant to* Abraham *and his seed, therefore to other beleevers. I answer upon distinction thus; that he hath made a promise in Scripture, if* Abrahams *seed then heires of promise, but to say, that God made a promise to* Abraham *and his carnall seed, and then to my seed to give me the same blessing of Christ, because they have the honour of circumcision, there-*

fore

fore Infants are to be baptized, this I deny.

Stal. I come not yet to reason from Circumcision to Baptisme; I am at a punctuall Argument, and drive at that the Scripture drives at, *viz.* That the promise is made to *Abra*- upon no singular priviledge, but as a beleeve, and it is therefore made to other beleevers upon no singular priviledge, but as they are beleevers.

Batt. *I deny your Minor; that on the act of beleeving the promise is made to* Abraham.

Stal. As a beleever, I say it was made, not as having any other singular priviledge; the promise is made to him.

Batt. *Prove it.*

Stal. I prove it: That which was the occasion of renewing the covenant with *Abraham* is one reason of the covenant, but the occasion of his renewing the covenant in the 17. of *Genesis*; was as he was a beleever, who in *Chapter* the 16. (if you compare it) had not walked with a right foot but stept aside to *Hagar*, thinking the promise might be fulfilled that way, but God admonisheth him *Chapter* the 17. and the 1. that if he will walke uprightly, and manage his faith sincerely, not seeking for indirect means, to serve his providence, and to help on the accomplishment of the promise, his covenant was with him, & now he would renew it.

Batt. *Because God renewes his covenant in a declaration of faith, therefore doth God doe it for his faith?*

Stal. Not for faith, but that the promise which was made to *Abraham* on no singular priviledge but as a beleever, and so to other beleevers, as beleevers, that he might still be a stronger beleever and be establisht in his faith.

Batt. *It doth not follow, that I being a beleever, as a beleever have the same covenant made with me as* Abraham *had.*

Stal. What is made to a beleever, as a beleever agrees to the whole kinde of beleevers, but this promise was made to *Abraham* a beleever, as a beleever, therefore, &c.

Batt. *Here is your Argument, that which is made to one beleever, as a beleever is made to all the kinde of beleevers, as beleevers.*

Stal. I, what is made to *Abraham* is made to all beleevers

vers for the substance; indeed that he shall have not onely heaven; but heaven shall be typed out by Canaan, and the land of Canaan given by promise not by the Law, as the Apostle saith; And again, that he shall have the promise that Christ shall come in the flesh, and of his loynes, these are circumstances, but the substance of the promise belongs to him then, and to us now, that is Christ, the substance of the Gospel covenant, is made over to *Abraham*; as a beleever, and so to every beleever.

Batt. *The substance is true, I will be a God to thee and to thy seed; he is a God to* Abraham *and to his seed; therefore he gave them the land of Canaan, the Oracles, and the like.*

Stal. Is that the substance of the Covenant; I hope you are not so ignorant but you understand, I will be a God to thee, &c. to meane more then so. What is that? I will be more then Canaan, I will give thee Canaan, outward blessings, and circumstantiall priviledges, and more; for it includes heaven, happinesse, and all; if ever he speakes of a whole covenant, I will be a God to them, In the 31. of *Ieremiah* and the 32. and the 33. he joyneth spirituall graces with this, I will be a God: and that it includes heaven, see *Hebrews* the 11. and the 16. Had I time to compare the places you would see it includes all, either temporall or spirituall blessings; he is no God to any but in Christ, and in a speciall covenant of Grace: if he did offer himselfe to any since *Adams* fall to be their God, it was in Christ, and in these words, I will be a God to thee and thy seed, here is the substance of the Gospel Covenant, and what in the substance, is made to *Abraham* as a beleever, agreeth to us as beleevers; or, to all other beleevers wheresoever.

Batt. *I answer, If what ever agrees to* Abraham *as a beleever, that therefore his children should be circumcised.*

Stal. No, that is but the circumstance or the old scale; I plead not for that, but for the substance of the promise, God to be our God, and the God of ours; and therefore the new scale to follow upon it.

Batt. *A God, what a God to* Abraham *and his seed as in common priviledge; God is a God in spirit, to us as we are united*

ted to Christ, and cloathed with his righteousnesse; and this promise was made to Abraham, *as a beleever and to his spiritiall seed, to them he saith, I will be their God.*

Stal. But it is said further, as I will be thy God, so I will be their God; for the meaning whereof I pray compare the 8. verse and the 7. together of the 17. of *Genesis*; I will establish my Covenant with me and thee, and I will give to thee and thy seed the land of Canaan, and I will be their God; their God, whose God? theirs, that shall inhabite Canaan: Now thus I Argue; that seed that the Lord speakes of, in the 8. verse, he speaks of in the 7. verse, he speaks in the 8. verse, of a carnall seed, of a seed that shall inherit Canaan, and he makes as full a promise to them as to any, in the 7. verse, they that are borne of *Abraham* according to the flesh; therefore they have the full substance of the Gospel promise.

Batt. *Conceive it so, if the scope of the promise to* Abraham *and his seede be so, God is not onely the God of* Abrahams *seed, but of mine, as I am a beleever: That which we give for answer, is this, If we were children of* Abraham *according to the flesh, and Iewes by nativitie, I should grant your Question, but being Gentiles we are not in this Covenant, or have no reference to this covenant.*

Stal. Then I argue from what your Answer implies; that not being made to *Abraham* as common to other beleevers, it is made to him by singular priviledge; but it is not made to him, by some singular priviledge.

Batt. *I answer, it is made to* Abraham *in the way of some singular priviledge; for* Abrahams *seed were to be circumcised; to* Abrahams *seed were given the Oracles of God, and to his seed the glory of the Church, & that Christ should come of him.*

Stal. These were circumstantiall; I will be their God is more then all these, which substantiall promise was not made in way to any circumstance; but the circumstantiall priviledges depend upon, and were made for the substance sake.

Batt. *You must come to these words, in the* 31. *of* Ieremiah *he speakes there, he saith, This is the covenant they are in, absolutely, after those dayes, I will put my Law in their minds, and write it in their hearts, and I will be their God, and they shall be*

my

my people; conceive the covenant thus; if you argue from the substance of the covenant.

Stal. From hence I will raise an Argument; look what promise or substantiall Gospel covenant, God made with *Abraham* and his seed before the people went into Canaan; yea before they goe out of Egypt, he saith, he will make with others in times of the New Testament; but the covenant which *Jeremiah* the 31. and the 33. he saith, he will make in those dayes is, that God will be their God, even of the least or youngest of them, verse the 34: Therefore God makes the same covenant now for substance with the youngest as the eldest that God will be their God, &c. As for other circumstances of the covenant they are not laid downe till they come out of Egypt; then began the whole Nationall, and so Typicall Church; then began the publike ceremoniall administration; but here in *Jeremiah* the 31. dealing about the substance of the covenant as with beleevers in the New Testament, he makes the same covenant that he made before they went into Egypt, even when *Abraham* was to be the patterne to other beleevers; and when God said, I will be a God to thee, and thy seed.

Batt. *I will be a God to thee and thy seed, but the word is here in* Ieremiah, *I will be their God, and they shall be my people; that is, he shall be God to people that are spiritually called, and he will put his Spirit in them.*

Stal. And to their children; the least of the number among Gods people; he will give himselfe, his Spirit and knowledge, &c.

Batt. *Being a God of his people, it seemes then his people is carnall or spirituall.*

Stal. He can and doth, make them that come of beleeving parents, of carnall, spirituall.

Batt. *You are not ignorant that though there be* ecclesia in potentia, *yet we are to argue of the Church in the act, and of those that be actually in the covenant.*

Stal. I will goe along with you; the promise puts them actually in the covenant: I reason thus; they to whom the promise is given, have an actuall admission into the covenant; but

but the promise is given to the children of beleeving parents, therefore there is an actuall admission of them, as confederates in the covenant, with their parents; If God passe his word for it, there is the act of his will, and the parent beleeving his word, there is the act of his faith, though as yet the child come not forth with his act.

Batt. *True, the declaring Gods mind makes it reall; the word of promise in Scripture is taken declarative when it comes to a soule to have the experience of Iesus Christ, and after grace received, and when in full we receive all in Christ, to the glory of God.*

Stal. Besides all this, the word of promise is made, before the worke of grace is begun; for God begins with us in the Gospel, and puts us and our children under the tender of the covenant, as the seale of the covenant. You say, that the promise is made to *Abraham* on some singular priviledge, which I grant, in respect of the circumstances; but the substance of the Gospel is the same to all beleevers in the Old and New Testament, as beleevers.

Batt. *As a beleever we argue to the point, but not because of the act of beleeving was the covenant made.*

Stal. We doe not lay it upon any previous merit, or worth in the faith of a beleeving parent, for himselfe or child; but upon the preventing free grace of God, who is pleased to accept them both in the covenant, when he admits the one, he admits the other.

Batt. *Why, but in beleeving we understand faith doth not go before the covenant, but faith follows the covenant; and I suppose you are not so ignorant, as to thinke that grace goes before the covenant.*

Stal. Sir, I am so ignorant, as to conceive that the covenant in the tender of it, goes before faith; the covenant affords the seed of faith the covenant, is the ministration of the spirit of faith; we cannot have faith but from the promise which breeds and begets faith.

Batt. *It is one thing to consider the promise in respect of oblation, I may preach the promise to thousands, and not confirme grace in Iesus Christ.*

Stal. But to speake in other words, more proper, and plaine; an outward offer, and outward establishment by a sacrament there is, to beleevers children, as to themselves, though not the inward establishment by the spirit, presently, nor ever it may be, to all those children.

Batt. *If we speake to beleevers and their seed, all the seed of beleevers is as we consider* Abraham *according to the flesh, or* Abraham *according to the spirit: if according to the flesh, so the covenant is to him and his seed; and if according to the spirit, so the covenant is there; and the Gospel allows of no other seed, but according to the spirit.*

Stal. Allows how? the Gospel makes an offer and tender not onely in this, but in other places; it makes an offer of salvation to those that are the seed of beleeving parents, who have not the worke of grace in them.

Batt. *So it doth to the Whole World.*

Stal. Yea more then that, it makes the offer, as God gives over himselfe in the seale of the covenant to the seed of beleeving parents, as to themselves, which he doth not to all the world.

Batt. *I pray give Scripture for it; if God hath not done as much for them afarre off, as for them that are neare; whom the Lord our God shall call.*

Stal. I raise this argument to that I said before; if the seale of the covenant be to *Abraham* and his seed, because of the promise, then he that hath the promise must have the seale, &c.

Batt. *Draw out your Syllogisme.*

Stal. I will put it as plaine as I can; the promise or the substance of the Gospel covenant is the ground of the seale; but beleevers and their seed have the substance of the Gospel covenant, therefore they must have the seale.

Batt. *It is denied that beleevers seed must therefore have the seale, because of the promise; prove it.*

Stal. I prove it; what was a ground, why *Abrahams* seed, have the seale, is the ground why the seed of other beleevers, should have the seale; but the promise was the ground of *Abrahams* seale, &c.

Batt.

Batt. *It is denied that the promise was the ground of* Abrahams *seale.*

Stal. In the 17. of *Genesis* and the 9. after God had made a promise to him and his seed; he tels him, Thou shalt keepe my covenant therefore: Wherefore? because he had made a promise or covenant to be his God, and the God of his seed.

Batt. *But wherefore shall his seed be circumcised without commission?*

Stal. If God make the covenant the ground of the command, of setting to the seale; therefore *Abraham* shall procure that seale to his children, which God appoints to him, and in that he hath made a promise to his children as to himself e; therefore he must procure the seale: if the covenant were the cause or ground of it, they are then to have the seale set, by Gods command, whosoever we finde within the compasse of the covenant, &c.

Batt. *I say, there was a covenant made with* Abraham, *and he hath children and servants, but they cannot be circumcised till there is a commission given; and there may be a promise and a covenant, but without a commission no circumcising.*

Stal. Servants we deale not with who are of yeares; but the seed of beleeving parents, what is made to *Abraham* as a beleever, is made to the rest of beleevers, but the command of the seale is given upon the promise made to *Abraham*, and his seed; therefore all beleeving parents that have their children in the covenant, have a command to put to the seale and procure the seale for them: Or, I will prove it another way, if parents cannot manage their faith of the covenant without procuring the seale which God hath commanded, they must procure it, in faith of the promise, and in obedience to a command, but parents cannot else manage their faith of the covenant; therefore as they procured circumcision in the Old Testament, so baptisme in the New.

Batt. *To which we answer: It is managed according to the Gospel; if he himselfe receive the signe as* Abraham *receives the signe or seale of circumcision.*

Stal. But *Abraham* receives a command for it, for his

children; and therefore all parents are bound to procure the seale for their children.

Batt. *I desire to explaine my selfe; there was nothing put in execution without a command from the time of* Adam *unto* Abraham, *from the dayes of* Abraham *till Christ, from the dayes of Christ, till now; when there was no command, there was no circumcision; and when there is a commission* Ishmael *is circumcised; and then at that time, at thirteene yeares old; and thirteene yeares he remained uncircumcised.*

Stal. But when the covenant is made with *Abraham*, and againe renewed for circumcision, there is a command upon that ground: *Abraham* hath a command for circumcision and must apply it because of the promise; so if God hath given parents a promise in the New Testament for children; then they have a command for applying baptisme to their children upon that promise; which is an everlasting ground and reason of the command.

Batt. Abrahams *children have a command to be circumcised, therefore they are circumcised; and if parents have received a command for their children to be baptized, then they are to be baptized; prove it.*

Stal. They have a command for Baptisme in the generall, and in the promise to them and their seed there is included a command, to apply the seale to all to whom the promise belongs. *Ergo.*

Batt. *If so be a command is included in the promise, then my child, say you, must be baptized as* Abrahams *was circumcised?*

Stal. I, if so be the command is included in the promise wherein children are confederates, they are to be baptized; what hinders but the command is included, &c.

Batt. *If the command were annexed to the covenant and expressed in the covenant; as circumcision which is not included, but spoken of; wherefore the conclusion followes from the premises if the command made were not onely included, but a commission given, as for circumcision.*

Stal. If there was a command given to the promise for circumcision, it holds that the promise being given to beleevers

vers and to their seed, then such parents are to procure the seale for them: I will give you an instance; if the promises be called commands, they carry a commanding power with them; or thus I will raise my Argument; If there be the power of a command in the promise (that it is included though not expressed) they are to improve that promise for the seale, but there is such power in a promise (as I could shew *) that it carries a command in the bowels of it, therefore such a command for the seale is implied, and drawn out from the promises.

* Nehem. 1. 8. Act. 13.47.

Batt. *Doe you say the promise, or a promise.*

Stal. This or that promise; or the promise indefinitely.

Batt. *Of this or that promise, if we have a command with it we may doe things upon the promise, such was circumcision in the command of it.*

Stal. And such is the promise to beleevers and their seed, that a command is implied in it; whence I draw my Argument, doe you answer to it: if there lieth a command in the bowels of a promise, it must be improved, and the parents must manage it for their children; but in this or that promise there is a command.

Batt. *What command can there be on this hand, or that from a promise; when you speake indefinitely of them.*

Stal. I shall not need further to prove a command if you grant a promise: The covenant of grace runs thus, in promises there are precepts; in precepts, promises understood or implied; though not exprest: there is a mutuall and reciprocall reflection one upon another; if God promise a thing in one place, there is a precept in another; and if there be a precept in one place, there is a promise in another; this is the covenant of grace: if God give a promise to a beleever and his seed, you shall find a command for the administration of the sign of the covenant.

Batt. *But expresse places of command there are for actuall beleevers; In* Matthew *the* 28. *and the* 16. *of* Marke.

* Though afterwards we wanted time, and could not urge the place for our purpose.

Stal. There are, we shall come to that afterwards; * but still I urge (presupposing that command in generall to beleeving Gentiles, *Matthew* the 28. and the 19.) that which belongs

longs to *Abraham*, belongs to other beleevers, the promise I will be a God to thee and thy seed, and the promise as the ground of the command, comes so to him, therefore other beleevers have a command, to procure the seale of the promise, with the promise, or upon that ground.

Batt. *We have answered that the seed of* Abraham, *was understood according to the flesh before; and so according to the spirit; and that in the Gospel.*

Stal. The Gospel is in that Text, In the 17. of *Genesis* it is a Gospel covenant.

Batt. *How farre, to no more then* Abraham *and his spirituall seed.*

Stal. I have proved it, it is meant of the carnall seed; and I will prove further, it is made to *Abraham* as a beleever, upon no other speciall priviledge; It was made to *Isaac* and to *Iacob*, as well as to *Abraham*; therefore not to *Abraham* by any speciall priviledge.

Batt. *No not made to* Abraham *upon speciall priviledge, the holy Ghost sayes, it is made to* Abraham *in a speciall priviledge; the promise was made to your father* Abraham.

Stal. Not to *Abraham* onely, but to *Isaac* and *Iacob*, and if it be no more priviledge then what *Isaac* or *Jacob* hath, it is no more priviledge, then what other beleevers have.

Batt. *True, other beleevers in the same line as* Isaac *and* Iacob *in the flesh, but now the lineall descent is broken; looke the 9. to the* Romanes.

Stal. The lineall descent is not broken.

Batt. *In the 9. to the* Romanes *and the 7. verse; not because they are the seed of* Abraham *are they all children, but in* Isaac *shall thy seed be called.*

Stal. There the holy Ghost speaks not of externall administration; but of effectuall application.

Batt. *They that are the children of the flesh, are not the sons of God, but the children of the promise.*

Stal. The time will run away, we set two or three houres apart, for this exercise, and not above, and appointed a Sermon to be in the afternoone; and not to put that worke by; Let us goe to another Argument, whereby I shall prove the lineall descent is not broken.

Batt.

Batt. *Answer to the place.*

Stal. So I have, and shall take off your Answer from that place in the next Argument.

New. Wherefore did God command, that the children of *Abraham* should be circumcised? Here Master *Newton* put in.

Batt. *I Answer, God did command, that the children of* Abraham *should be circumcised, to distinguish them from other nations.*

New. That I grant, why else grant you, that God made a covenant to *Abraham* and his seed, and they were circumcised; were they not circumcised because it was a seale of the covenant.

Batt. *I doe not deny it, nor will not.*

New. You say, they are not circumcised, because the promise is made to him: It is Mr. *Lambs* Answer in his Book.

Batt. *I take your words, you say, that I should say they are not circumcised because of the promise of the covenant; therefore I say, if the commission and command make it a signe according to the promise, I deviate not hing.*

New. I aske you this Question, whether circumcision was the seale or signe of the covenant.

Batt. *It was the seale of the righteousnesse of faith.*

New. Whether is it the seale or signe of the covenant.

Batt. *It is the seale of the righteousnesse of faith, grant that.*

New. And I am glad you confesse, that it is the seale and signe of the covenant.

Batt. *Understand us according to Scripture, though the holy Ghost say, that* Abraham *received the sign of circumcision that he might be the father of all beleeving.*

New. Grant this and I have done, was it as for distinction so as the signe and seale of the covenant, you did grant it.

Batt. *Propound your Syllogisme.*

New. I will first aske you this Question, God made a promise to *Abraham* and his seed; was it not a covenant of grace and salvation?

Batt. *I Answer yea to his seed.*

New. And was it not to his Infants?

Batt. *According to the flesh, and also to the spirit.*

New. Stay Sir; you grant it as a covenant of grace and salvation.

Batt.

Batt. *According to the flesh, or according to the spirit.*

New. I care not for that, whether to the flesh or no, if a covenant of grace and salvation, to Infants; I am the God of thom and their seed, then God gives grace to Infants, then his Infants might have faith, and many died before, as after circumcision the promise is not voyd, if they are not circumcised then God gives a promise of grace to Infants, though they have not actuall faith.

Batt. *I answer, if God make a covenant of grace and salvation to Infants, then he gives grace and salvation to them, we shall answer what you confirmed before, when you understand that the infants or children according to the flesh or spirit, grace and salvation, is made to them and their seed, lineally descended from* Abraham.

New. Then God made a covenant to *Abraham* and his seed, to give them grace and salvation, I will bring you to that that you would have your selfe.

Batt. *Speake no untruths in a publique place.*

New. God gives grace to *Abrahams* Infants and they were circumcised.

Batt. *Conceive me so, if so that God give grace and salvation to the seed of actuall beleevers.*

New. If God gives grace and salvation to *Abrahams* Infants and to others also, then they may be baptized as the other are circumcised if God give the thing signified they may have the signe and seale.

Batt. *That promise is made to* Abraham *and his seed.*

New. My Syllogisme is, if, God gives the thing signified, then they are to be baptized, but God gives the thing signified, and therefore, &c.

Batt. *True, and I confesse if we consider no difference in the state of the Church before the Law and now, then your Argument would hold, but now the children of* Abraham *according to the flesh, they must have faith actually, before they be admitted to Baptisme.*

New. You make a difference in the state of the Law and the Gospel; will you not grant those children in the state of the Gospel to have grace; and as they were circumcised in *Abrahams* dayes, shall not children be baptized in the dayes of the Gospel?

Batt.

Batt. *We say, as the administration of the Old Testament is abolished in other things, so it is to infants; that it holds not now to us Gentiles, as before.*

Stal. I will take off the answer; I will prove it to hold in proportion with the Gentiles children, as the Iews: And so I passe to another Argument, to prove our children under a promise of grace and salvation, as they come from us by lineall descent.

Batt. *The administration in the Law and the Gospel will not hold in this particular.*

Stal. I will prove it doth hold; the truth of God confirmed by Christ was, that the promises made to the Fathers, the Gentiles should glorifie God for, as having a share therein, but one ranke of the promises, is that we have spoken of, that God did take their children into covenant, and give them the signe and the thing signified; and therefore God is as much, and will doe as much, for our children, as for the children of the Iewes; that we Gentiles might glorifie God for his mercy.

Batt. *Prove it.*

Stal. In the 15. of the *Romanes* and the 9. Iesus Christ is the Minister of the circumcision for the truth of God to confirme the promises made unto the fathers, that the Gentiles might glorifie God for his mercy.

Batt. *What is your inference from this place?*

Stal. I lay my Argument thus; It is a truth of God confirmed by Christ that the promises made unto the Fathers the Gentiles should glorifie God for, (as having a share therein, else they could not glorifie God for it) but one ranke of these promises is, that God is and doth as much for the seed of beleevers, as for a beleever; for if he saith, he will be a God to the seed of them, it is as much as if he did it; and Christ comes to confirme it, that we Gentiles should glorifie God for it.

Batt. *Conceive it, because he saith, that Christ is the Minister of circumcision; therefore the Gentiles should glorifie God for it.*

Stal. And for the promise made to the Fathers, therefore the Gentiles shall glorifie God; and how was he a Minister of circumcision? circumcision is not there put for the act of circumcision, but for circumcised persons, the Iewes to whom Christ preached.

Batt. *In as much as no creature could satisfie the righteousnesse of God, Christ was bound over to answer what circumcision bound*

Minister of circumcision; for this cause, we glorifie God.

Stal. He was Minister of the circumcision, that is, of the circumcised Iewes: Sir, you must not cloud the Scripture with multitude of words, and darken counsell without knowledge, the Scripture hath this scope, that Christ receives the Gentiles as the Iewes; he proves both branches: In the 8. verse, Receive one another as Christ received us; Iewes and Gentiles. First, as a Minister of the Iewes, and that in respect of the promise made to the fathers: And as a Minister for the Gentiles, that they might glorifie God for his mercy, in the confirmation of his promise made to the Fathers, it being a benefit common to the Gentile as the Iew, to have a share in such old promises.

Batt. *We know it thus far, that he fulfils the promises to the fathers.*

Stal. There must be a *medium* to the *finis*; a meanes to the end: The end is Gods glory among the Gentiles; the meanes, is the promise confirmed to Iew and Gentile; as in the 3. of the *Ephesians* and the 6. We Gentiles are partakers of this promise, in Christ by the Gospel; and we having a share in it doe glorifie God for the same mercy.

Batt. *We will conceive it true (as I said before) the promises are offered in Iesus Christ.*

Stal. The promise that God will be a God to beleevers and to their seed, it is set on the heads or Fathers of the Families; they shall have a promise for their children, else they cannot glorifie God for the same mercy; as the Iewes.

Batt. *Your Argument hath a glosse; it will not hold; If the promise of Iesus Christ, and the promise by the Gospel, if to one seed in the Law, it will hold; and because it is tied up it will not hold.*

Stal. My Argument holds, because it is not tied up; for thus I reason against the Answer; that which eclipseth the glory of Gods mercy, and the joy of beleeving parents, that doctrine is not to be endured, but the doctrine of the deniall of a promise, and so the scale of it, baptisme, to Infants, eclipseth the glory of Gods mercy, and denies comfort to beleeving parents; therefore it is a doctrine not to be endured. Batt. *It is denied.*

Stal. Doth the shutting out all Infants advance free mercy, or the taking in of some?

Batt. *Answer, the promise is preached to all mankind, and if free grace be to all, we exclude no Infant more than other.*

be under a promise of mercy? Infants, say you, are excluded from the promise of mercy.

Batt. *Did I say so? Say you the confirmation.*

Stal. Christ confirming the promise of mercy to the Fathers among the Iews, he confirmes the promise made to the Fathers among the Gentiles.

Batt. *I, that is in Iesus Christ, who is the Minister of circumcision; we dee denie to preach the grace of God to Infants, till they are capable of understanding.*

Stal. Will you exclude them from mercy till they are capable of understanding?

Batt. *There is* ecclesia potentialis, *the potentiall Church.*

Newt. They were potentially holy, but not actually; so are the children of Turkes potentially holy, God can make them holy: Give me leave to speake one word more; where the thing signified is, it may be applied in the time of the Law and Gospel; I proved to you that God made a promise to *Abraham* of grace and salvation; therefore whosoever hath grace and salvation, I suppose the seale of grace may be applied to them.

Batt. *We answer on distinction thus; It is one thing to consider grace as it stands in a promise: and another thing to consider it in the efficacie; the royall robes of righteousnesse be in Christ and there is enough to cloath all the Saints; and as to you is given grace, according to the Text.*

New. I say, Infants have grace; God gives grace to Infants, and then if they have grace, why shall not the seale be applied; where the thing signified is the sign may be applied; but the thing signified is in Infants, then the signe may be applied.

Batt. *Will you understand all Infants in generall, or some in particular; there is a fallacie in your Argument?*

New. I goe to *Abrahams* children, I aske this question; the promise of salvation and grace is to *Abrahams* children, have they not grace, how come they to glory, and to heaven? many died before circumcision and they goe to heaven, how come they there?

Batt. *If they have grace; have all Infants grace, or some Infants; which Infants have grace; have all Infants grace?*

New. I say not so.

Batt. *Have some?* *New.* Yes.

Batt. *Which be they?*

New. Had not *Abrahams* children grace; *Isaac* had grace, and

Iacob had grace; did not God say of *Iacob*, I have loved him before he was borne.

Batt. *Here is your Argument*; Iacob *had grace; therefore all had grace.*

New. You bad me prove but one; and I professe to you, there is one stands by you that in my presence denied that *Iacob* was elected: you bad me prove that any had grace; some you see had.

Batt. Iacob *had grace, and therefore is he circumcised; but must other Infants therefore be baptized?*

Stal. If once you deny a conclusion of truth, it is time to come to a conclusion; if Infants have the mercy of the promise, and the promise of mercy; grace, and the promise of grace; then Infants may have baptisme: but grace, and the promise of grace is given to Infants: you grant both propositions, and yet deny the conclusion.

Batt. *Prove then to whom grace is given actually and really.*

Stal. We may prove it, that Infants have reall grace, and are in a Gospel state, in a state of grace and glory.

Batt. *Prove this, and I will come to you againe when you speake that Infants have grace; they must have the grace of regeneration or absolute union; if they have that of union or regeneration, then all is one.*

Stal. I will give you a Syllogisme to prove it; if Christ doth undoubtedly say, they are partakers of the state of grace and glory, then is baptisme to be administred to Infants; but Christ undoubtedly saith, they are partakers of grace and glory.

Batt. *Doe you say, that Christ speakes of all, or of some particular Infants?*

Stal. He speakes indefinitely of Infants; In the 10. of *Marke* and the 14. verse, Of such is the Kingdome of God: In the Context our Saviour doth by speciall demonstrations testifie his approbation of children, in rebuking those that kept them from him; and in giving a command to suffer them to be brought; yea he makes a promise to them, and confirmes an actuall blessing upon them; and makes a profession of these and such as they are, of little children is the Kingdome of God: By which I understand a Church state, a Gospel state, a state of grace, and a state of glory: *Matthew* hath it, the Kingdome of heaven; and in the next verse by, the Kingdome of God; (the same words as here) our Saviour meaneth the state of grace, and state of glory. Not the

Church

Church of the Iewes onely; as was answered me the other day; but the Church of the New Testament; a Church state, or a Gospel state; a state of grace here, and of glory hereafter: And as here it is little children, *Luke* hath it infants; of these is the kingdome of heaven; it consists of these as well as of others: *Ergo*, the outward administration of the seale of grace is not to be denied them. Take up my Argument thus: They that are in a Gospel state, a state of grace here, and hereafter of glory, are not to be excluded from the seale of their admission into that state; but Infants, &c.

τὰ βρέφη. Luk. 18. 15.

Batt. *Your Argument is this; If they are comprehended in a Gospel state they are not to be excluded from the seale of their admission to that state; Were it not that the holy Ghost takes me off; in the 3. of* Iohn *and the 5. Verily, verily, I say unto thee, except a man be borne of water and of the holy Ghost, a man cannot enter into the kingdome of God; wherefore comparing that Scripture with others, none can enter into the Kingdome, but they that are regenerate.*

Stal. Christ saith, of such in saying, they are of his Kingdome that they are sanctified, and such are regenerated, and such are saved, even little children; and if Christ declare his approbation of them, before they declare theirs of him; we are to give them the signe.

Batt. *Because some of the sonnes of men are baptized, therefore some are saved before they declare salvation.*

Stal. I, before they declare salvation.

Batt. *There is an open act of faith to be made in beleeving; now you grant they have faith, which I doe not grant.*

Stal. I do not say they have faith; but they are of the Kingdome of God.

Batt. *Did ever Christ declare his approbation of all Infants?*

Stal. Did Christ ever pronounce that of all men was the Kingdome of God; he never said unto all men, of them is my Kingdome, but of men, and so much he saith of Infants, of such is my Kingdome.

Batt. *Is it meant of the Kingdome of grace, or glory?*

Stal. Of such is the Kingdome of God, that is, to imply, they may be subjects of that Kingdome, whether grace or glory, or both.

Batt. *All infants?*

Stal. No, some infants.

Batt. *Can you say such a child individuall hath grace?*

Stal. Can you say such an individuall child hath not grace?

Batt. *We will leave it till such time as it makes out it hath union with Christ, and communion with his Church.*

Stal. Christ leaveth it not so; but saith, Of some is the Kingdome of God; there are some belonging to his Kingdome, even while they are in the state of infancie.

Batt. *It is not possible to give it, which be those.*

Stal. Will you grant any Infants to be baptized, if I give you a demonstration, what Infants are within the promise, and which are not.

Batt. *What the Text makes out we grant you, else not, if you can make it out by the word of truth and Apostolicall example.*

Stal. The word layes forth such children, as are to be baptized.

Batt. *Note them out.*

Stal. Those children who in the time of the New Testament are distinguished from other children, by a distinct promise made unto them, and not to other children; are the children to be baptized (for having the promise, they must have the seale) but there is a distinct promise to them whose parents have a promise.

Batt. *Prove it.*

Stal. In the 2. of the *Acts* and the 39. the promise is to you and to your children.

Batt. *You cut the Scripture a clause or two too short, is it to you and none else? and is it not to all that are neere and afarre off?*

Stal. Why the promise is to you that can here actually repent, to you the promise is made, and to your children; (indefinitely) so they be your children; not the children of all men, but to you that beleeve and repent, to you the promise is made, and to *your* children, and to them afarre off, that the Lord our God shall; to them and to *their* children.

Lamb. *There is a mistake in the interpretation of Scripture.*

New. It is out of your own sense.

Lamb. *This same was no more but a Sermon made to the Iewes, though it was so that the promise was made to them and their seed, and then they to whom the promise is made did beleeve, the Text saies, they received the word gladly and there was added three thousand to the Church.*

Stal. Of whom there is a distinction made by the promise, they are to have the seale, but there is a distinction made by the promise

between the children of beleevers and others (for they have the promise, who-ever wants it) therefore they are to have the seale.

Lamb. *You argue thus, the children of* Abraham *and of the beleeving Iewes are the children of the promise; and unlesse the children of them, they have not the promise.*

Stal. This promise, was granted to the Iewes and their children in the time of the New Testament; if the parents accept of the Gospel, and repent and be baptized for the remission of their sinnes, the promise is to them and to their children; Whence I argue that which is a strong motive to bring the parents among the Iews to beleeve and repent must not be denyed; Now the promise to their children with themselves, is a strong motive to bring in a Iew, leave out his children he will not come in himself. And the Apostle, as if he knew where the shooe pinched them (leave out us, if you leave out our posteritie) therefore he urgeth them by this extensive motive, the promise is to you, and to your posteritie also.

Lamb. *And if there was an oblation (or offer) and not a confirmation of what effect is it?*

Stal. I understand it thus; to you of yeares if you beleeve; and repent, the promise is to you, and to your children.

Lamb. *It is a confirmation to the parents beleeving and repenting.*

Stal. That, to be sure, the promise should be to them performing this condition; and over and above to their children.

Lamb. *But then it is meant of children of yeares; who should actually beleeve and repent.*

New. Doe you understand it onely of actuall repenting and beleeving.

Lamb. *None that comes but must repent and beleeve and be baptized, and they must not else.*

Stal. Was this a motive to the Iew; it was no more then if he should say, do: you repent that are Iews, the promise is to you; and if the Gentiles repent they shall have the promise, and when your children come to yeares, they shall have the promise, what motive is this?

Lamb. *Yes a great motive free grace to all, a motive to all, as for their children, grace was no more tendered to them then to all the world.*

Stal. That (which is an inducement to parents to beleeve before they beleeve, and that which is a [illegible]

they beleeve must not be laid aside, but the promise to their children, is made an inducement before they beleeve, and a supportment when they beleeve, therefore we must not lay it aside; by shutting our children out in their infancy.

Lamb. *If they come in after; the promise is theirs.*

Stal. But if you take them not in while children, it is no such inducement; for the parent to come in.

Lamb. *To them neere, and afarre off, there is no participation of the covenant, but by faith and repentance.*

New. No participation, but by actuall faith and repentance, must all have that?

Lamb. *No potentiall faith is a rule or ground for a Minister, to administer Baptisme upon.*

New. I aske if there must be no Baptisme, but they must have faith and repentance, and that there is no grace if they have not the act of faith and repentance?

Lamb. *I say the command repent, and be baptized, is no ground for a Minister to administer Baptisme unlesse they understand and repent.*

New. Have not children grace, wherefore else were they circumcised?

Lamb. *I Answer the reason why they were circumcised, is not because the parents are bound to beleeve, or because they have faith in them, but because the covenant is made to them and the seed; Typically promising Iesus Christ: When Christ was come, the Type ceased.*

New. Did he not make a promise, and a covenant to children that they should have grace, if they have the covenant, and how do they come to heaven else, what had they grace afterwards?

Lamb. *I Answer, in the same consideration they were of* Abraham, *we might conclude their salvation.*

New. Then you will not conclude, that any are saved in the covenant of grace; but by faith in Iesus Christ actually had.

Lam. *Not any that I know of.*

Stal. It is time I come to another Argument which is this; That doctrine which doth leave children in a hopelesse estate, and beleeving parents in a doubtfull and a despairing condition, about their children, is a doctrine not to be endured; your doctrin makes them and their children hopelesse (for as in the 2. of the *Ephesians* and the 12. without the promise, having no hope) therefore your doctrine is not to be endured.

amb. *After my children are alienated and strangers without , what else is their estate, is secret, but we will leave that to divine y.*

. *l.* But revealed things are to us and to our children; a promise vealed; without the promise, no grounded hope of mercy.

amb. *There is no promise to this more then that; but as* Acts *the* 39. *to them that the Lord our God shall call;*

al. ὅσους ἂν, *Whosoever* the Lord our God shall call, hath rela- o the latter clause; all that are afarre off; in answer to what t be objected; what shall become of them afarre off; to them, o their children the promise is, as to you and yours; and if the ise be to them afarre off, that beleeve, then the promise will to the children of them afarre off; as it being to them that are e, or were then and there present, it was to their children.

amb. *Whosoever brings forth a doctrine to enlarge the hope of e beyond Scripture, flatters the people, whosoever brings in a all seed, to cause parents to beleeve that their children are sa- ve but flatter them.*

tal. We are farre from this flattery; if we pleaded the flesh out a promise; or did we onely plead acts and works as you we were as *Ismael*, yea Antichristian; but if we plead the pro- , from the time of our first birth; we are as *Isaac*, that came *Abraham* according to promise; As in the 4. of the *Galati-* nd the 28. we brethren are as *Isaac*; take *Isaac* as an Infant e of yeares; we are under the promise, when Infants of be- ng parents; and if beleevers of yeares, we have the promise e had) for our selves, and our children.

atr. *The Apostle alleadges* Isaac *that he comes as born by pro- , and therefore of the promise, but God made not a promise that hould be born as* Isaac.

tal. Although God did not make a promise that we be born *ac*; yet we have a promise from the first birth going with *Isaac* had.

atr. *I deny that they have more then those that come of unbe- ng parents.*

al. At the first birth we have it by coming of beleeving pa- s.

atr. *And at the first birth we have no more then children that not called, or then those that are not born of God.*

Grey. Whether have your children no more priviledge under the Gospel, then have the children of heathens?

Batt. *We do not admit them to Gospel priviledges, as children.*

Grey. What promise is that spoken of in the *Acts*, where it is said by the holy Ghost, The promise is to you, and to your children.

Batt. *We understand by it the word of salvation offered to all.*

Grey. I pray answer to my Argument, from that Text, that promise which is to you, is also to your children, that is, my Major, but this promise here spoken of, is to you, to all that are afarre off, whom the Lord shall call, that is, my Minor; therefore this promise (to you as to your children) is also to the children of all such as the Lord our God shall call.

Lamb. *This promise is to as many as the Lord our God shall call.*

Grey. Deny one of the Arguments.

Batt. *I Answer by distinction; tis one thing to have the promise of the spirit, the promise of union, according to election, another to have that visibly revealed by offer of grace and participation of priviledge; I grant the former, they have the promise of union.*

Grey. In granting this, you have granted what before you denied, and have yeelded as much as we desire; you grant the promise to be with them, the spirit to be in them: you grant them union (a fruit of vocation) you must not, cannot deny them communion with Christ by his Spirit. This is sufficient for us in granting the greater; the thing signified, you of necessitie must yeeld the lesse, the signe; you have yeelded the covenant, you must yeeld the seal, and in granting this, you have granted all; and let all here present be our judges.

Batt. *But we have granted nothing.*

Stal. Let me proceed to another Argument; It is of divine authoritie and according to Christs will, that all those which are of his Church should have the washing of water; but Infants are members of the Church, therefore by divine authoritie, Infants should have the washing of water.

Batt. *We deny the Minor; Infants as Infants, are no members of Christs body the Church.*

Stal. No members of Christ, no benefit by Christ, no salvation; no death of Christ for them, no love of Christ to them, but this is an Antichristian, rather then a Christian doctrine. The Minor is proved,

proved, from *Ephesians* the 5. and the 26. Christ saveth, loveth, dieth for his Church and for none else; either therefore Infants are of his Church, or Christ died for none, loved none, saveth none.

Batt. *We answer upon distinction; you draw this inference and say, that they that are no members of Christ, have no part of Christ: it is one thing to consider them as members according to election, and another as in the visible Church according to the revelation of the Gospel; While I am a child, I am counted to be a child of wrath, according to the flesh, under the Law; and now if it be the pleasure of the Father to call me; I am a member of Christ.*

Stal. What if you live not (as thousands of Infants doe not, but die in their infancie) till that time of your calling?

Batt. *I answer, election and divine grace hath reference to the state of life or death; in the state of death we leave it to the Father.*

Stal. You trench upon an Arminian point, that none are infallibly elected till death; if children die in their infancie they may be elected and goe to heaven; not else.

Batt. *No Sir, I say before their membership is made manifest to the creature; the Sunne shines not, yet we know, there is power in the Sunne to shine; it is one thing to conceive a thing in God, and another as communicated to the creature; if he saves any as infants, he washeth them, and gives them an inward washing.*

Stal. But he hath an outward washing for all that have the inward; In the 5. of the *Ephesians* and the 26. he sanctifies and cleanses them with the washing of water by the word; that washing of water is baptismall washing.

Batt. *He sayes, that he gave his body for them, he shed his bloud and laid down his life, that he might apply the vertue and death of his bloud shed to sanctifie his Church.*

Stal. I, to Infants as others; doth this differ from my sense?

Batt. *I grant membership according to union; but the Scripture makes not of any membership there.*

Stal. No, doth it not; if Christ ownes them as members of his Church mysticall, they are to be received into the Church visible.

Batt. *Are there any meanes to know it?*

Stal. We have given you means.

Batt. *Things that are conceived in the power of God to be, are they really such?*

Stal. Yes, really, if Christ loveth any, and saveth any, they are

unto God into himselfe, and his body, they are joyned with him
have the effects of his grace inwardly.

Batt. *I grant you this position; there is an inseparable conin*
of those that God ordains to grace and glory; the thing we speaks
that he might present his Church glorious; she is glorious, as i
in power to be glorious, or really glorious, as we come to hav
in the righteousnesse of God we are really such.

Stal. The time is spent that was allotted for the Disput
for the determination of every ones judgement what hath
clearly drawne from Scripture, let them that have heard, ju
it, and consult with God, and the Scripture, and see how Go
determine their hearts: we hope this dayes worke may do
good, to satisfie weake spirits, who are ready to be turned
with every winde of doctrine; what you see true in the
swers, make use of: for my part I see nothing to beat me off
concluding, tha[illegible] my children are in the same Covenan
any thing that [illegible]ld hinder us from baptizing our Infants.

Batt. *Let us have libertie to speake and make an Apologie.*

Stal. No, Apologies will spoile your cause; you may have
tie to withdraw.

And as they were withdrawing, some of the Ministers de
to know of the people, whether they had received satisfa
and did conclude with us, that Infants were to be bapt
whereto they gave their generall attestation by a shout
Yes, yes.

Stal. Ye doe often sing the 117. *Psalme*, few consider, i
be, how the Apostle quotes it, *Romanes* the 15. and the 11.
ference to, and for proofe, of the great mysterie of the G
which in as great a latitude is held out to us Gentiles, as t
Iewes, that in what Christ promiseth and doth, to beleevin
rents, and their children, we should glorifie God for that his
cy. Let us now sing that *Psalme*. After which Mr. *Gre*
to Prayer and Sermon, wherein from this Text, *Iude*, verse
he did seasonably, and pertinently presse that exhortation,
we should earnestly contend for the faith which was once
to the Saints.

FINIS.